

17
BLESSEDNESS
OF THE DEAD

THAT DIE IN THE LORD,

Preached at the Funeral

O F

J A M E S
LATE MARQUESS
OF MONTROSE.

By ALEXANDER Archbishop of Glasgow, in the
Chappel of Abruathwen the 23. of April 1669.

The memory of the Just shal be blessed, Prov. 10. 7.

Aug. *Qui cupit dissolvi, & esse cum Christo, non patienter moritur, sed patienter vivit, & delectabiliter moritur.*

Summa Religions, Imitari Quem colis.

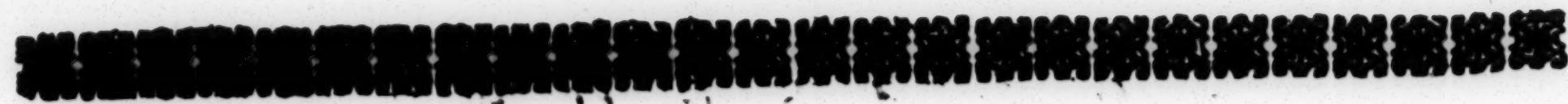
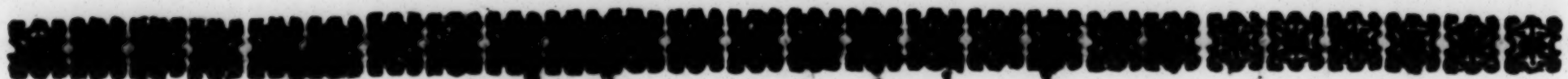


G L A S G O W,

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E H T



WILLIAM

TO THE MOST NOBLE AND ILLUSTRIOUS
JAMES Marquess of Montrose, Earl of Kincardine,
 Lord Grame and Mugdock, &c.



AT IT PLEASE YOUR LORDSHIP.

No man that either is acquainted with my natural inclination, or seriously considereth the many and great disadvantages under which I ly at this time, would think I could be induced to expose anything (that is called mine) to the publick view and censure of the world; especially in this age, which looks upon me with more prejudice then impartial Posterity will (I hope) think I have deserved. Yet I ever had so high a honor for the person and memory of Your Grand-father (pardon me to call him **THE GREAT MONTROSE**, till the brightnes and glory of your Lordships blossoming Vertues and Graces, out-shine and obscure him) and owed so many and great obligations to Your Incomparable Father, and to his most Religious, Prudent, and Peerless Lady Your Mother, that I thought it might justly be accounted an ingratitude (more then monstrous) a crime (for which I could find no name) to dispute or disobey Your Lordships commands. This very consideration hath quelled and calmed all the mutinous objections which my rebellious and refractary reason suggested to me; and induced me not only to present this Paper (which is indeed a Bear-like brood, and had need to be licked and licked over again, not once but often) to Your Lordships view; but also to resolve to expose my self to all the contempt and scorn that malice can cast upon me, rather then neglect or omit any ceremony or circumstance of that service and duty which I owe to Your Lordship and Noble Family. I know Your heroick and generous Spirit will not disdain a cup of cold water presented by him that hath no better, and will study to imitat our great LORD, who from a willing heart accepted Badger skins under the Law, and the Widows mite under the Gospel. For if there be first a willing mind, it is accepted according that a man hath, and not according to that he hath not, 2. Cor. 8, 12. And

Epistle Dedicatory.

And now, My dear Lord, give me leave to beg that you will never forget the wisdom and holy counsels and admonitions which you received from the mouth of a dying Mother, the glory of her sex: consider seriously that the honor and happiness which attends virtue and grace, is not temporal, but eternal. The Heathen could say, ——— Vivit post funera virtus. They knew that the memory of the just smelled sweet in the nostrils of Posterity in this world: But we know and believe, that besides this, they have laid up for them, καὶ ὑπερβολὴν εἰς αἰώνιον βάρος δόξης (which we cannot express, much less comprehend) in the life and world that is to come. Your Lordship hath many and great domestick examples at home, without going abroad to other Families, or Nations; let them be as Pilots and Guides to conduct you through the stormy and tempestuous sea, and rugged and thorny wilderness of this world. Acquaint your self early with the Noble Acts and Atchievements of Your great Progenitors: Let them be the Pole-star and Compass by which you steer and direct your course. Improve these great advantages of Wit and Education wherewith G O D hath enriched you beyond others, to his glory, the advantage of your great and gracious Masters service, and your Countreys honor and good; and then it is not to be doubted but Your Lordship, who already begins to dazzle the eyes of your Spectators, will, ere you come to the Meridian of your age, out-shine the greatest of Your Ancestors, and shine among Your Peers Augustus-like. ——— Velut inter ignes
Luna minores.

And not only your Friends, but the whole Nation will honor and admire you, and pray for you, as the Poët did for him :

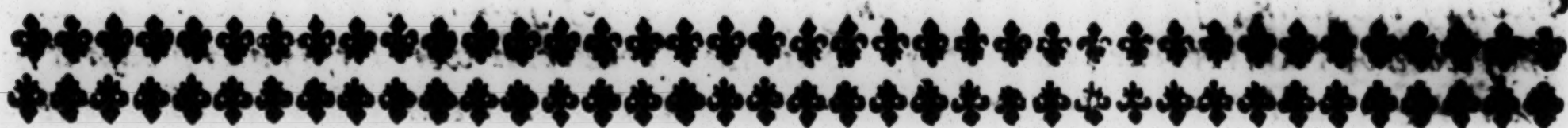
Serus in cœlum redeas, diuque
Lætus intersis populo -----
Néve te nostris vitijs iniquum
Ociôr aura

Tollat, &c.

And that he who is rich in mercy, may be pleased to bestow upon You an exuberant measure of grace here, and glory hereafter; is, and shal be the daily prayer of,

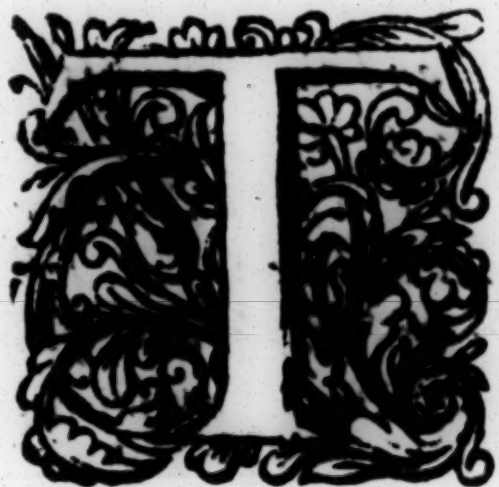
MY DEAR LORD,

Your most humble, faithful, and obedient servant,
ALEX. BURNET.



A P O C A L. XIV. 13.

Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works follow them.



That the dead bodies of our deceased friends, (especially of Christians which are laid up in hope of resurrection to eternal life) ought to be decently interred or brought forth to their sepulchres, or sleeping places, with all these decent and inoffensive ceremonies, which may express our reverence, and respect to them, reason as well as Religion will convince us: and in this *Pagans, Jews, and Christians* do for the most agree. Among many other evidences, and expressions of our reverence, and respect to the memory of the dead, I find these two: (moderat weeping and mourning, and a modest commemoration of these vertues, and graces which have been most rare and remarkable in them) so ancient, universal, and common, that they seem *κοινὰς ἐννόμιας*, the dictates of the law and light of nature, written and engraven on our hearts, by the God of nature, which the most barbarous Nations in the world, and those miscreant monsters, who have offered most violence to nature, could never wholly stifle and suppress. I intend not to overcharge your memories with multiplicity of testimonies, either from *Heathenish Historians*, or *Jewish Rabbies*. But to satisfy my self with some few instances from Scripture, to clear and confirm this truth: and (not to trouble you with the ceremonies and solemnities used by *Joseph* and his brethren, in burying their old father *Jacob*, or with the *Israelites* embalming and carrying along with them the bones of *Joseph*) be pleased but seriously to consider *David's* tears and funeral Elegie for *Saul* and *Jonathan*, 2. Sam. chap. 1. vers 17. *And David lamented with this lamentation over Saul & over Jonathan his son. (Also he bade them teach the children of Judah the use of the bow. Behold it is written in the book of Jasher.) The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistins rejoyce, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oyl. From the blood*

blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: They were swifter then eagles, they were stronger then lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battel! O Jonathan, thou wast slain in thy high places, I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful passing the love of women. How are the mighty fallen, and the weapons of war perished. And 2. Sam. ch. 3. ver. 31. Ye have Davids lamentation for Abner. And David said to Joab, and to all the people that were with him, rent your clothes, and gird you with sackcloth, and mourn for Abner. And David himself followed the beer, and they buried Abner in Hebron: and the King lifted up his voice, and wept at the grave of Abner, and all the people wept. And the King lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him. Ye read also of Judahs and Jerusalems mourning for Josiah, 2. Chron. 35. 24. And they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah, and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an Ordinance in Israel, and behold they are written in the Lamentations. This is that great mourning of Hadadrimmon in the valley of Megiddo, Zach. 12. 11. And one of these lamentations penned by Jeremie, is, that heart breaking lamentation. The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, under his shadow we shal live among the heathen, Lam. 4. 20. By all these it will appear, that they not only mourned and lamented for them, but in their funeral Songs and Elegies did very pathetically publish and proclaim their due praise. And to this custom the Wise man alludes, Eccl. 12. 5. Man goeth to his long home, and the mourners go about the streets: which is commonly interpreted of these *Præfica*, women that were hyred to mourn and lament for the dead. And of these also the Prophet is to be understood, Jer. 9. 17. Call for the mourning women, and send for cunning women that they may come. And let them make haste and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters; for a voice of wailing is heard out of Zion, &c. Teach your daughters wailing, and every one her neighbor lamentation: For death is come up into our windows, and is entred into our palaces, to cut off the children from without, and the young men from the streets. And that this custome continued among the Jews even to our Saviors and the Apostles dayes, appears by the practise of the people who weeped, wailed, and played on minstrels at the death of Jairus daughter, Matth. 9. 23. and Mark 5. 58. And at the death of Dorcas the widows stood not only weeping

weeping over her, but showing the evidences of her charity and bounty, the coats and garments which she had made, to her praise and commendation, *Act.* 9. 39. Nor were these Funeral Songs and Elegies more frequent and ordinary among the *Jews* under the Law, then were funeral Orations, Hymns, and Encomiasticks among the primitive Christians under the Gospel, whereof many are yet extant: in which the graces, excellencies and perfections of the deceased are duely recorded, and reckoned up, that God might have his glory for these eminent gifts and graces which his bounty had bestowed on them, the deceased might have their due praise and commendation, and others might be encouraged to trace their footsteps, and follow their good example. (So *Athan. in vita S. Antonij*, οἷον δὲ καὶ τὸ τέλος αὐτῷ τῷ βίῃ γέγονε ἀξίον καὶ μὲν μνημονεύσαι καὶ ὑμᾶς ἀκῦσαι ποθεῖντας, &c.) This remembring and hearing commemorated the life and death of the deceased, being the best and readiest way (as that Father affirms) to beget in us a fervent zeal, and vehement desire to imitate and follow his holy and heavenly example. And certainly none will envy deceased persons that praise and commendation which is due to them, but some black-mouthed *Momus* or *Zoilus*, who envy others that honor and happiness, to which themselves cannot pretend (*isthac commemoratio est quasi exprobratio*) the conscience of their own unworthiness makes them conclude, that the commending of others is a virtual and indirect taxing, or condemning of themselves: but it is not the apprehension or fear of such unjust clamors or calumnies, but the conscience of my own insufficiency that discourageth me, to pay that debt which is due to the memory of this eminent Person, whose dead corps is here before us.

Scribēre vario fortis, & hostium

Victor, Mæonij carminis alite.

Nos, Agrippa, neque hac dicere, nec gravem

Hor. lib. 1. Od. 6.

Pelidæ stomachum cedere nescij,

Nec cursus duplicis per mare Ulyssæi,

Nec savam Pelopis domum,

Conamur, tenues grandia: dum pudor,

Imbellisque Lyra, musa potens vetat.

Laudes egregij Caesaris, & tuas,

Culpâ deterere ingent.

The *Lyrick Poët* judgeth himself a man of mean fancy, wit and invention; his Muse *Polyhymnia* prohibiting him to paint forth warlike exploits (which requires a *Mæonian* stile) lest he should diminish and extenuate the just praises of *Cesar* and *Agrippa*. It was not for every ordinary pencil to adventure on *Alexander the Great's* picture; that was a Masterpiece reserved for *Apelles*, an extraordinary Artist: No more is it for ever puny to adventure on the virtues, excellencies and endowments of singular and extraordinary persons; that should be

be the task of some *Tully*, or *Demoſthenes*, whose Rhetorick and eloquence may represent them to the life. However (ſince ſomething may be juſtly expected from one upon this occaſion) this I beg leave to ſay (and leſs I cannot) that if we conſider either his Noble Pedegree, extract, or deſcent, &c. and look back on the great and heroick Atchievements of his Noble Progenitors, or his own perſonal vertues and worth; either of theſe will make his memory precious, and perpetuat his good Name to all poſterity. Of the greatneſs, worth, and merits of his Anceſtors, I need ſay but little, ſince our greateſt Hiſtorians have ſaid ſo much; who have pointed them out as the great Deliverers of this ancient Kingdom, from three of our then moſt formidable and implacable enemies, the *Romans*, *Danes*, and *Engliſh*, in the times of our greateſt difficulties and dangers. And what was done and ſuffered by the late renowned *Marquels*, the *Phoenix* of his age, and glory of his Family, for ſupporting his ſacred Majesties ſovereign Authority, and the ancient Laws and Liberties of this his native Countrey; and that in the time of an univerſal Apoſtaſie and defection, ought to be gratefully remembred and acknowledged by all. Nay, what our Countrey-men at home, and forreigners abroad have written to his juſt praiſe and commendation, will be to him;

----- *Monumentum æra perennis,
Regaliq; ſitu Pyramidum altius.*

A laſting and ſtately Monument to perpetuat the memory of his vertues and worth to all generations. But I dare not inſiſt on this Theme or ſubject.

*Quis martem tunicâ teſtum adamantinâ
Digne ſcripſerit? aut pulvere Troico
Nigrum Merionen: aut ope Palladis
Tydiden ſuperis parem.*

Hor.

Who can worthily paint out to the life martial men (ſuch as *Meriones*, an excellent Captain, who went out of *Crete* to *Troy*, and *Diomedes* ſon to *Tydeus*, equal to the Gods (ſaith *Horace*) both which behaved themſelves couragiously in the wars of *Troy*. As for this Noble Perſon to whom we are now paying this laſt debt and duty: He was worthy to be the ſon of ſo great a Father, and was not inferior to any whom this laſt age hath produced. His conſtant and unqueſtionable loyalty to his Prince, his extraordinary zeal for the publick Peace and tranquillity of Church and State, his ſincere love and affection to his friends, his civility and kindneſs to his neighbors, and his obliging carriage and deportment to all, gained him the good opinion and reſpect of all while he lived, and makes him now the ſubject of their ſorrow and lamentation: of him we may truly ſay, as the Poët of *Quintilius*.

*Multis ille bonis flebilis occidit.
Cui pudor, & Juſtitia ſoror*

Hor. lib. 1. Ode 24.

Incoro

Incorrupta fides, nudaque veritas;

Quando ullum invenient parem?

He is fallen that deserves to be lamented by many, if not by all good men. To whom, moderation, and shamefastness to do any thing sordidly, faith that cannot be corrupted by prayer nor price, naked truth without guile and dissimulation, rarely or never shall find an equal. When *David* was bewailing and lamenting *Abners* death to his servants, he said, *Know ye not that there is a Prince and a great man fallen this day in Israel, and I am this day weak though anointed King.* Sc. 2. Sam. 3. 38. 39. So may we say, There is with us a Prince and a great man fallen, and by the loss of such eminent and faithful subjects, His Majesty's sacred Power, and Authority is weakned and empaiied. Nor was he more singular or remarkable in his civil converse with men, then in his devout and religious converse with God; not only careful to perform all acts, and exercises of Religion in publick in the Church, but also exact and conscionable in his family duties in privat at home. He was a great pattern and example of piety, and vertue to all, and a great comfort to all his relations. As a husband, incomparably kind to his unparaelled consort; as a father tender, and careful of his hopeful children; as a Lord or Master, mild and merciful to his servants; and as a Christian, conscionable in all his transactions with men, and just to all with whom he conversed. He was with *Job*, a father to the poor, and those that are oppressed, and a great patron to regular and orderly Ministers: and that even to the envy of those, who counted it Religion to trample under foot the precious pearls of the Gospel, and to tear and persecute those who tender them. And all this without any Pharisaical or vain glorious show or ostentation (the epidemical disease of this age) but with all Christian modesty and humility. For *caret ambitione religiosa devotio, Amb.* Religious devotion wants ambition, it seeks not the praise, or applause of men, but approbation and acceptance from God, knowing that he who seeth in secret, can, and will reward openly, *Matth 6. 4*. But all these his perfections and graces could not shield, or secure him from death's fatal blow. He is a surly and inexorable tyrant, *nec terretur minis, nec placatur donis*: is not affrighted with menacing threats, and boasting brags, nor is calmed and pacified with flatterings, sacrifices, nor gifts.

--- *aquâ lege necessitas*

Hor.

Sortitur insignes, & imos.

Fatal necessity by an equal law and decree, destinats, and disposes of men of high degree, notably renowned, and persons of inferior rank. (*There the weary be at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there, Job 3. 17. 18. 19.*) And how dieth the wise man? even as the fool (saith *Solomon*) *Eccl. 2. 16*. However the more singular, and remarkable he was, either for his piety or charity, for his zeal, for Religion or justice,

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the greater is now his gain, and our loss. But here is our comfort, our loss is his gain, our loss but finit and temporal, his gain infinit and eternal. Nay, *non amissimus, sed premissimus, nam professio est quam mortem putas. Tert.* We have not lost him, but sent him before us. It is but a journey and departure which thou esteems and calls death. He is but gone before us to that place of happiness and felicity, *ubi est gaudium sine mœrore, requies sine labore, dignitas sine tremore, sanitas sine languore, abundantia sine defectione, & vita sine morte, Aug. Man. cap. 7.* Where there is joy, mirth and gladness without grief, sorrow or sadness, rest without labor, honor and dignity without fear, health without feebleness, abundance without want or lack, life without death. He is happy and blest, though we yet miserable and wretched; *For blessed are the dead that die in the Lord, &c.* And this leads me to the consideration of my Text.

As there is nothing more dreadful to man then death, so nothing against which we had more need to be comforted, and cherished, that we faint not at the apprehension and approach of it. And I know not any Text of Scripture fitter for that purpose, or more proper and pertinent for our present occasion, then this which I have read, which will help us to extract out of this bitter root sweet waters of comfort and consolation, a rich cordial, to refresh and revive our fainting and drouping spirits: or with *Samson*, to get out of this eater and devourer of mankind, meat; and out of the strong, sweetness.

In the words we have first a proposition, (*Blessed are the dead.*) 2. An *Exegesis* or exposition of this proposition, limiting and restricting the indefinit proposition, and resolving us of what dead this is to be understood in these words (*that die in the Lord.*) 3. The confirmation of this proposition thus expounded, and it is confirmed two ways. First, by authority, both of a voice from heaven affirming it, and commanding *S. John* to write it, (*I heard a voice from heaven saying unto me, Write.*) and of the Spirit of God confirming it with a vehement asseveration (*Amen, saith the Spirit.*) Secondly, by argument or reason, proving it from the parts whereof this blessedness is constituted, and made up, or particulars wherein it consists: and they are two, a relaxation (*they rest from their labors*) and a receiving a recompence, or reward for their works in these words, (*and their works follow them.*)

First then, let us consider the proposition (*Blessed are the dead*) for clearing of which, we must be resolved of these two: first. who are the dead, of which my Text is to be understood. Secondly, what is the blessedness attributed to them, or wherein it consists. First, who are the dead (not to speak of the spiritual death of the soul in sin, which seafeth on many, while they are yet alive, *1. Tim. 5. 6.* There is a natural death, which is the death of the body, occasioned by the separation of the soul from the body: and a supernatural death both of soul and body, occasioned by the separation of both from the sight and presence of God.

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The first is common to all, the second proper and peculiar to the wicked: the one usually termed the first, the other the second death, *Rev.* 20. 6. the one temporal, the other eternal; between which there is this difference, *Prima animam dolentem pellit de corpore, secunda nolentem tenet in corpore.* The first drives the soul in pain out of the body, the second keeps the soul against its will in the body. Now of the first my Text must be understood, for they who die the second death, are without controversie most miserable and wretched, *they are cast into the lake which burneth with fire and brimstone, Rev.* 21. 8. And that, even they who are but dead the first way, should be pronounced blessed, seems very strange, for death is the privation of life, which is the most perfect and excellent existence or being. It is immediatly of and from God, *Acts* 17. 28. *for in him we live, and move, and have our being.* And it is given only to the best and most excellent of his creatures: it is that which naturally every one loves, and desires most, and for the preservation whereof, men will suffer or sustain any pain or loss, *Facito debilem pede, debilem manu, vita dum super est bene est.* Let a man be lame, or maim, if life remain, all is well. The living have no reason to complain. And in this the Devil (though a liar from the beginning) said true, *Skin for skin, and all that a man hath, will he give for his life, Job* 2. 4. Now if life be so unquestionably good, by the rule of contraries, Death (which robs us of so precious and unvaluable a Jewel) must needs be evil, very evil. *Aug.* terms it, *the most terrible of terrible things. Bildad, the King of terrors, Job* 18. 14. It is for death, sin, sickness, pain, distress, danger, and all the evils, or miseries of this life are feared, because they are either the cause, or at least concomitants and harbengers or forerunners of death. Now if they be so fearful, death it self must be much more fearful. Nor is this the verdict of blind reason only, but of Religion also: for as life or length of dayes is one of the greatest blessings, which God promises to his children, *Jer.* 21. 9. and 45. promised in the 5. command; so death is one of the greatest evils or curses, which he threatens for disobedience, *Deut.* 30. 18. 19. 20. This was first threatned and afterward inflicted on our first parents and us, *Gen.* 2. 17. and 3. 19. And it is a principal part of the wages of sin, or that vengeance which is due for sin, *Rom.* 6. 23. *Ezek.* 18. 4. and 20. *The soul that sinneth, it shal die: and that must be a great evil, which is Stipendium peccati, the wages of sin, the worst and greatest of evils.* Now since Religion, as well as reason teacheth us, thus to think and judge of death, and to conclud with the Author of *Ecclesiasticus*, *cap.* 41. 1. *O death, how bitter is the remembrance of thee to a man that liveth at rest.* How doth my Text (contrary both to Religion and reason) affirm the dead to be blessed? To this I answer, that death may be considered two wayes, either as at first it was, and indeed still is in its own nature, or as now it is, being sanctified and sweetned by the death of Christ, who hath taken away the sting of death, and so altered its nature, Or secondly, it may be considered either as it is

formally in it self, or as it is accidentally or by consequence, in regard of the benefits or advantages which flow from it, or at least follow upon it. The first way indeed it is evil, but the second good. For the sting of death being now taken away by the death of Christ, it proves to us *Janua vita*, a sweet and secure passage to that endless happiness and felicity prepared for us in the life and world to come. Like the *Israelites* passage through the Red sea, at first dreadful to them, but when once they were secured by the word and promise of God from fear of drowning, then sweet and comfortable, it freed them from fear of the *Egyptians*, and passed them over toward the promised *Canaan*. Even so doth death deliver us from all our spiritual enemies, and wafts us over to that heavenly *Canaan* that is above, the land of our eternal rest and residence. Or as by casting that tree into the waters of *Marah* (which God shew to *Moses*) the waters which before were very bitter, were made sweet; so by casting Christ the true tree of life into death, the bitterness of death was taken away, and death sweetned to all that have an interest in him. And therefore my Text pronounces them blessed. And so much shal suffice for the subject.

Secondly, let us consider what is this happiness attributed to the dead, or wherein it consists. Some say *μακάριος* (the term used in my Text) is *ἀπὸ τῆς μάλιστα χαίρειν*, from rejoicing; because joy and gladness is the concomitant of true blessedness. Others say, *μακάριος* is *παρὶ τὸ μὴ ὑποκείσθαι κηρὶ*, *quia fatis, hoc est morti non obnoxius est beatus*: the blessed man is not obnoxious to death. And indeed this blessedness in my Text implyeth both a freedom and immunity, from the fatal miseries and misfortunes of this life, and a fruition of joy and felicity in another; for they that are thus blest, *rest from their labors, and their works follow them*. Now there is a two fold blessedness, one temporal and earthly, which is the worldlings; another spiritual and heavenly, which is the true Christians: the first is all that sense or reason could reach. It is the Spirit of God that discovers to us the second, it is not the first of which my text speaks; for they that enjoy most of these things that are under the Sun, the Spirit of God pronounceth them cursed rather than blessed. *Wo unto you that are rich, wo unto you that are full, &c. Luke 6. 24. 25. 26.* it must then be the second. And this blessedness which consists in the enjoyment of spiritual and heavenly things, is either initial and inchoate, or perfect and consummate: Of the first our Savior reckons several sorts or degrees, *Blessed are the poor in spirit: Blessed are they that mourn, &c. Matth. 5. 3. 4. 5. 6.* But all these are but steps, by which we ascend, and mount up to that perfect and consummate blessedness, at which my Text points. And in this sense the Heathens words are true, ----- *dicique beatus. Ante obitum nemo, supremæque funera debet.* No man ought to be called happy and blest before his death and last funeral obsequies. For perfect blessedness consists in a perfect fruition or enjoyment of God, who is our *summi bonum*, chiefest good,
body

and last end. So long as we are but in a tendencie to him, we are never fully satisfied, & so not perfectly blessed. Now while we are here in this life, we are but on our way or journey, moving towards him, *for while we are at home in the body, we are absent from the Lord*, 2. Cor. 5. 6. and so do not yet perfectly enjoy him.

Perfect blessedness requires these two. First, that we gain or enjoy that which is perfectly or absolutely good, and such is God only; all other things are but good by participation, and so more or less good, as they participat more or less of him. And in this sense, it is true there is none good, but God alone.

Secondly, that we gain or enjoy him perfectly, or have a perfect union with him, and this we cannot have while we are here, as I shew you before; we are here but *viatores, non comprehensores*; way-faring men, travellers in the way; not comprehenders, that have attained the Crown, and therefore miserable and wretched. Or if we be blessed, it is but *spe, non re*; in hope, not in deed: But hereafter we shal perfectly enjoy him, and be filled and ravished with that fulness that is in him. The first is termed *beatitudo objectiva*; the second, *formalis*: the first, by some *increata*, the second *creata*. The first called objective beatitude, and increated; the second formal, and created. It is indeed the same God who is the object of our blessedness, both here and hereafter. But because we have not here the same vision, or fruition of him, which we look for hereafter; therefore we are not perfectly blessed: *For here we see but through a glass darkly, but hereafter we shal see him as he is, face to face, and know him, as we are known of him*, 1. Cor. 13. 12. And when thus we shal see him, our soul shal be filled as with marrow and fatness, and ravished with that sweetness, beauty, and perfection that is in him: And from this blessed vision and fruition of him, shal flow a perfect love to him, an acquiescency in him, and a full and exuberant joy. If that inchoat joy in the holy Ghost which we have in this life, be so unspeakable and full of glory, 1. Peter 1. 8 how much greater must this be: *Si tantum sit gaudium te quarentium, quantum erit te fruientium*: If the joy of them that seek thee be so full and great, how unspeakably full and ravishing shal their joy be who have found thee, and enjoy thee? What this blessedness is, or the joy that accompanieth it, the tongue of men and Angels can never sufficiently express. Of this we may say, as the Queen of Sheba said of Solomons greatness and glory: *It was a true report that I heard in mine own land of thy acts and wisdom, howbeit I believed not the words until I came, and mine eyes had seen it: and behold the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard*, 2. Kings 10. 6. 7. The Fathers Apology shal be mine, *Nemo ex me scire queat quod me nescire scio, nisi nescire discat, quod sciri non posse sciendum est*. No person can know and learn from me, that which I know I am ignorant of, except he will learn to be piously ignorant of that which he must know cannot possibly be understood, *For eye hath not seen, ear hath not heard,*

nor hath it entred into the heart of man, to conceive the good things which God hath prepared for them that love him, 1. Cor. 2. 9. *Bona regni cœlestis dicere, cognoscere, vel intelligere ut sunt, nullus potest carne vestitus, &c. Aug. de tripl. habit. cap. 1.* No man cloathed with flesh, can tell, know, or understand the good things of the heavenly Kingdom, as they are in themselves. They are so many, that they cannot be numbered, so great, that they cannot be measured; and so precious, that they cannot be valued. *Ibid. cap. 4.* There is indeed enough said of this happiness and felicity in Scripture, to ravish our souls with the love of it, and to beget in us a hunger and thirst after it, to make us with *S. Paul*, desire to be dissolved; or with *David* cry out, *As the hart panteth after the rivers of waters, so my soul thirsteth for God, for the living God. When shall I come and appear before God? Psal. 42. 1. 2.* For it is termed, a joy, and our Lord and Masters joy, *Matth. 25. 21. and 23.* And that not a mixt, momentany, or moth-eaten joy, like the worldlings or hypocrits; but full, perfect, and permanent (*In thy presence is fulness of joy, and at thy right hand pleasures for evermore, Psal. 16. 11.*) It is termed a life, and an eternal life, which shall never have an end: a Kingdom, a Crown, and that of righteousness, of life, of glory; not earthly, but heavenly; and such a one as is incorruptible and immarcescible, which fadeth not away. A blessed state and condition, in which all good shall be present with us, and all evil absent from us. If ye will be satisfied with a short and imperfect description of it, take it from *Bernard*: *Ubi est summum bonum, ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, aterna securitas, secunda aternitas, vera letitia, plena scientia, omnis pulchritudo, & omnis beatitudo. Medit. cap. 4.* Where the chief good is, there is the chief felicity, pleasure and jucundity, true liberty, perfect charity, eternal security, secure eternity, true joy, full knowledge, all beauty and compleat beatitude. Or take it from *Aug. solil. cap. 35.* *Ubi erit summa, & certa sanitas, secunda tranquillitas, tranquilla jucunditas, jucunda felicitas, felix aternitas, aterna beatitudo, beata Trinitas, Trinitatis unitas, unitatis Deitas, & Deitatis beata visio, quæ est gaudium Domini Dei.* Full and certain health, secure tranquillity, peaceable jucundity, delectable felicity, happy eternity, eternal beatitude, blessed Trinity, unity of Trinity, Deity of Unity, and the blessed vision of the Deity, which is the joy of the Lord our God. And then *Augustin* cries out, *O gaudium supra gaudium, gaudium vincens omne gaudium, extra quod non est gaudium!* O joy above joy: joy vanquishing and triumphing over all joy, without which there is no joy! Some reduce all this happiness and felicity to these three, a beatifical vision of the holy and blessed Trinity, the putting on of incorruptibility, and the fulfilling or satisfying all our desires. But it is most certain, it is *Status omnium bonorum aggregatione perfectus, Boët.* It is a state perfected by the accumulation of all good things. It is such a compleat and perfect blessedness, that all the powers and faculties of our soul shall be satiated, and satisfied, and all our outward senses ravished, and delights.

delighted with it. Our understanding shall be perfected in knowledge, our wills conformed to the will of God, and our affections regular and orderly consonant to right and rectified reason. With our ears we shall hear Querees of Saints and Angels, singing heavenly Halilujahs. With our tongues we shall be continually lauding and praising God, and the Lamb, that sits upon the Throne for ever and ever. With our eyes we shall behold the beauty and glory of these new Heavens, and the Saints and Angels shining as the Sun at the noon-tide of the day; nay, we shall behold our blessed Lord and Savior in our nature, clothed with glory and majesty sitting on the right hand of God, and both Saints and Angels falling down before him. It was so comfortable a sight for old Jacob to see his son Joseph so highly advanced in Pharaohs Court; how much more comfortable shall it be for us, to see our Jesus in our nature so highly honored and advanced in the Court of heaven. Nay, we shall have a beatifical sight and vision of the holy and blessed Trinity, from which shall flow all that overflowing happiness, joy, and felicity, with which our soul shall be filled and ravished. And this is the blessedness of my Text: *Blessed are the dead, &c.* But you will say, shall this be the portion of all that die? Certainly, if it were so, all of us had reason to sing, and say with Simeon; *Now, Lord, lettest thou thy servant depart in peace, &c.* No: not of all, but only of such as die in the Lord. So saith my Text, and this leads me.

Secondly, to the exposition of this proposition, which was the second general I proposed to you from my Text. And this limits or restricts this blessedness to them that die in the Lord: they, and they only are blessed

Now to die in the Lord, is not as Ribera contends, *pro Domino*, for the Lord, who cites several texts of Scripture, where (*in*) is put for (*pro*) and so he would appropriate this to Martyrs: others, he confesses, do in time enjoy this blessedness, as well as they: but he will not allow them to have it (*à modo* from henceforth) this would destroy their conceit of Purgatory, impoverish their profession, drain or dry up their treasures, and rob them of vast sums of money that are daily given and bequeathed for Masses, and prayers for the dead. But this is a forced interpretation, like the Gloss of Orleans that destroys the text. And therefore the current of their own, as well as other Interpreters, reject it. For though they that die for the Lord be unquestionably blessed, for by losing or laying down their life for Christ, they secure to themselves eternal life. Their death is precious, *Quia emunt immortalitatem pretio sanguinis*; because they buy and purchase immortality with the price of their blood. And therefore they are justly ranked by the Church (in her Hymn) next to Apostles and Prophets; yet not only they, but others also are blessed. For the particulars wherein the blessedness consists, is a relaxation, or rest from their labors, and a remuneration, or retribution of reward for their works (*they rest from their labors, and their works follow them.*) And these two are not proper, or peculiar only to Martyrs, but com-

common to them with all true believers, who live and die in the Lord,

The true and genuine sense or force of this phrase will be best known, by comparing this with other places of Scripture: or examining what it is in Scripture *to be in the Lord*, and that the Apostle fully clears, *That I may be found in him, not having my own righteousness*, &c. Phil. 3. 9. Where it is interpreted both negatively and affirmatively, it is not to have our own righteousness, but the righteousness which is through the faith of Christ, &c. that is, in effect by a lively faith in him, to have his righteousness imputed to us for our justification. We are branches, he the true vine, from whom we suck and draw all that sap and moisture of grace, by which we live and are nourished: if we be not in him, we wither and are fit for nothing. but to be cast into the fire. John 15. 6. Now it is by faith we are engrafted in him, & by unbelief that we are broken off from him. In this the Apostle is positive (*Well, because of unbelief they were broken off, and thou standest by faith.*) Rom. 11. 20. Now if to be in the Lord, be to be ingrafted in him by faith, and so to have a right to his righteousness and merits: *Or to live by the faith of the Son of God, who loved us, and gave himself for us*, Gal. 2. 20. Then to die in the Lord, must be to die in this happy estate and condition, or in a spiritual fellowship and communion with him, and they that are thus united to Christ, are one with him, and he with them, are betrothed and espoused to him as their husband. And upon this matrimonial union which is between him and them, there follows (*bonorum communio*) all his are ours, and ours his: our sins and debts are charged upon him as our husband, and his righteousness and merits conveyed to us, and ensured upon us: by his death we are freed from sin and death, and by his merit we have a right and title to eternal life: In him we have an unquestionable right, not only to all the temporal benefits and blessings of this life, but also to that fulness, and perfection of glory, which he hath purchased to us, and provided for us in that which is to come. *Whither Paul, or Apollos, or Cephas, or the world, or life, or death, things present, or things to come, all are yours, and ye are Christs*, 1 Cor. 3. 22. And if thus we be in the Lord, both in life and death, or both live and die in the Lord, happy, thrice happy shal we be: happy in this life, but infinitely more in that which is to come. *For blessed are the dead, that thus die in the Lord, they rest from their labors, and their works follow them.*

Now the consideration hereof should serve first, as a spur to extimulat, and excite us to this necessary duty (*to die in the Lord*) that is, to adhere to him to the very last gasp, and to suffer nothing to separat, or divorce us from him, that with comfort and confidence, we may surrender and resign our souls to him, or recommend them to his care and keeping. I shal use only a twofold argument to perswade us to this necessary duty. The first taken from the misery, and wretchedness of those that put their trust and confidence in any thing else, either in life or death, their confidence is cursed, *Cursed is the man that putteth his trust in man,*
and

and maketh flesh his arm, and whose heart departeth from the living Lord; Jer. 17. 9. Such confidence will not profit, nor avail them: but prove like the rotten reed of Egypt, on which whosoever leaneth, it will deceive him. Though in health and life, friends may be helpful and comfortable to us, yet when sickness begins to shake the frame and fabrick of the body, when pale Death begins to stare us in the face, then by woful experience we will find there is no help in any creature, nor hope of comfort, or satisfaction from them. We will be forced then to confes, G O D, even G O D only is the L O R D, and besides him there is no Savior, Isai. 43. 11. Then the hypocrits hope will perish, and the worldlings confidence come to nothing; they will be confounded and ashamed: and in a moment their joy will be turned to sorrow, and their mirth to mourning. Secondly, from the happiness and felicity of those that trust in the Lord. He who is their Rock and confidence, is the Prince and Author of life, who only can save in, and from death, and rescue and reprove us from the power of the grave, Psal. 68. 20. They that trust in him, may safely conclud with S. Paul: *I know whom I have believed, and am perswaded that he is able to keep that which I have committed unto him against that day*, 2. Tim. 1. 12. Death is to them, not a loss, but a gain. It releaseth them from the troubles and toylsome labors of this life, and puts them in possession of that happiness and felicity which is prepared for them, in the life which is to come. *They rest from their labors, &c.*

Now if we would thus die in the Lord, and so partake of this blessedness, then our *ἐν τῷ κυρίῳ*, our only great study and care must be to live in the Lord: for as our life, so most commonly is our death. *Ab hoc momento pendet eternitas*: From this moment depends eternity. In this life we must either gain or lose life. If we secure not to our selves an interest in Christ in our life, he will disown and disclaim us at the hour of death, send us away with, *I know you not, &c.* We must not presume to put off to the last gasp; for though there is one instance of Gods mercy to one that did so, that we should not despair; yet there is but one, to teach us that we must not presume. There be indeed too many, who with *Balaam*, *Desire to die the death of the righteous*, Numb. 23. 10. But these are but vain, useless, and unprofitable wishes. If we would die the death, we must live the life of the righteous. If we would die in the Lord, we must live both in, and to the Lord. In the Lord by faith, to him by obedience (which is the best evidence of our faith) and then, *Whither we live or die, we shal be sure to be the Lords*, Rom. 14. 8. Our Savior tells us, there are a twofold place to which we are travelling, while we pass through the wilderness of this world: the place of life and rest, and the pit of perdition and destruction, or heaven and hell: and these two contrary places, have their different and contrary wayes which lead to them: *A broad way and wide gate, that leadeth to destruction; but a narrow way and strait gate, that leadeth to life*; Matth. 7. 13, 14. Can we hope or imagine that they who

go with the multitude in the broad way; that is, live the life of the wicked, shall at last enter in with the righteous at the strait gate; that is, die the death of the righteous? No, we cannot. But if we would die in the Lord, we must live in the Lord. If we would die the death, we must live the life of the righteous. We must walk in the narrow and thorny way of obedience, if we intend to enter in at the strait gate that leads to life.

Secondly, the consideration hereof should serve to comfort us against the death of our best and bosom friends, or relations, at least of those who live and die in the Lord. For first, we know death is a debt which all must pay: for though some go sooner, others later, yet all must go, sooner, or later, as the Poët saith,

Omnes eodem cogimur, omnium

Versatur urna: serius, ocius

Sors exitura. -----

Hor. lib. 2. Od. 3.

The Psalmist questions, *What man liveth, and shall not see death?* Psal. 89. 48. That is in effect, no man: And since none can escape this fatal blow, even reason will teach us patiently to bear what we cannot avoid. Secondly, consider that it comes not by casualty, chance, or fortune; but by the determinat counsel and appointment of God, his dayes are determined, (*The number of his moneths are with thee; thou hast appointed his bounds that he cannot pass*) Job 14. 5. We pray daily, *Thy will be done in earth, as it is in heaven*: And if we do not cheerfully submit to it, when it is done, what do we but mock God in our prayers? It was Jonah's great sin and offence, (for which God was highly displeased with him) that he was angry and repined at the loss of his gourd, Jon. 4. 8. 9. And what are the best of the sons or children of men, but like Jonah's gourd, which came up in a night, and perished in a night? Jon. 4. 10. Or like the Psalmist's grass, *Which in the morning is green and flourisheth, but ere the evening is cut down and withereth*, Psal. 90. 5. 6. Remember David's rare and remarkable practise; so long as his child was alive he wept and fasted, saying, *Who can tell whither the Lord will be gracious unto me, that the child may live?* But when once he knew that he was dead, he washed and anointed himself, and rose up and ate, 2. Sam. 12. 22. 23. Concluding with himself, *Wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me.* To teach us, that while there is life, there is hope; and so long we may fast and weep. But when once our friends are removed by death, Gods will (which before was secret) is then declared and revealed to us, and then we may confidently conclud, we cannot bring them back again: We may go to them, but they cannot return to us.

Thirdly, consider that our condition or case is not like the Heathens: for our Christian friends (who live and die in the Lord) are not lost, but sent before us, as I shew you before. And therefore we should not weep, or sorrow, as others who have no hope, 1. Thess. 4. 3. Sorrow we may (that becomes us both as men, and as Chri-

Christians) but not with an excessive, or immoderat sorrow. Though we may have a great loss, yet our loss is nothing comparable to their gain. If from heaven they could behold us here upon earth, they would certainly say to us, as our blessed Lord said to these that were bewailing and lamenting him, *O Daughters of Jerusalem, weep not for me, but weep for your selves, and your children, Luke 23. 27. 28.* For they are freed from these pains, miseries and calamities, to which we are yet subject; they are secured from all these stormes of tribulation and persecution, to which we are yet exposed: They are happy and blessed, though we miserable and wretched: *For blessed are the dead that die in the Lord, &c.* When *Abraham* was but willing (at the commandment of God) to offer up his son *Isaac*, God is so well pleased with his obedience, and submission to his will, that he not only accepts the will for the deed, but promiseth, *In blessing, I will bless thee: and in multiplying, I will multiply thy seed;* that is, I will exceedingly bless and multiply, *Gen. 22. 17.* Though God put us not to so hard duty, command us not to offer up our friends or relations, yet if (with a humble submission of our wills to the will of God) we resign them, or let them go, when he calls for them: even this he will accept, as a sacrifice of a sweet smelling favor from us; and in blessing, will bless us; not only with temporal blessings, as he did *Abraham* and his seed, but with eternal. That with *Abraham, Isaac* and *Jacob*, we may sit down in the Kingdom of God: Or that we may (with those who are gone before us) rest from our labors, and receive a recompense or reward for our works. To which rest Almighty God bring us, for his Son, our blessed Saviors sake, who hath purchased this rest for us: To whom with the Father, and holy Spirit, be praise, honor and glory, for ever and ever. *Amen.*

